

THE Juvenile Instructor

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

OUT WITH ALL THY GETTING GET UNDERSTANDING. Solomon.

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WESTMINSTER ABBEY.

WESTMINSTER ABBEY is one of the oldest and most famous churches in England, for within its walls every reigning king and queen of England has been crowned from Edward the Confessor to Victoria. Its official name is "The

church of the country. All the kings and queens of England have to be members of that church, and the reigning sovereign is the head of the church as well as of the state; in ecclesiastical precedence the archbishop of Canterbury stands



Collegiate Church of St. Peter's, Westminster;" but not one person in ten thousand knows it by that name. Of course it belongs to the established church of England, the church that is recognized and sustained by the law as the state

next to the sovereign.

Henry VIII. was the first king of England who claimed to be the head of the church in that land. He withdrew from the Roman Catholic church and established one of his own.

Before his day all the Christian kings of England regarded the pope of Rome as the head of the church on earth; since Henry's reign only two sovereigns of England have been Roman Catholics, they were, Queen Mary, a Tudor, and King James II., a Stuart.

It is said that Westminster Abbey stands on the ground before time occupied by a heathen Roman temple. It is generally thought its erection was commenced in the seventh century of the Christian era, before the days of the Saxon heptarchy. But it was not all built at once, many additions and alterations have since been made, and it is now a very beautiful structure. But the larger portion of the building, in its present condition, was completed about the middle of the 13th century. It is in the form of a somewhat irregular cross. The guide books tell us that "its length exclusive of Henry VII.'s chapel, is 511 feet; extreme breadth at the transept, 203 feet; height of the nave, 102, and of the towers 225 feet. Soon after the Revolution, in Charles I.'s time, the Abbey, which had suffered much during the civil wars, was repaired and the western towers were added by Sir Christopher Wren. Surrounding the east end in a semi-circle are nine chapels, the most interesting of which are those of Edward the Confessor, and of Henry VII. The center of the former chapel is occupied by the shrine of Edward, which was thickly inlaid with mosaic work. In the south transept, in and near the 'poets' corner,' are monuments to most of the great poets of the country; and here as well as in both aisles of the nave and choir, are monuments of other illustrious Englishmen."

In England there is what is called a union of church and state, that is, there is a state church, and certain officers of the state, by reason of their office, hold certain positions in the church, and *vice versa*. For instance, the reigning sovereign is head of the church because he is king, or she is queen, as the case may be, and certain archbishops and bishops are lords, with seats in the House of Peers because they are bishops and archbishops. There is no such a law in this country. But the Latter-day Saints have often been wrongfully accused of combining or blending church and state. This charge is absolutely untrue. No man because he is an Apostle, Elder or Bishop by right of that office holds any political or governmental position, be it national, territorial or local. If a man holds such a position it is because he has been duly elected by the people to the place, or appointed by the proper authority. President Taylor is as subject to this rule, as the humblest member in the Church, and not only as any member in the Church but any one who is not a member. All are controlled by the same law. President Brigham Young was governor of Utah, not because he was President of the Church, but because he was appointed to that office by the President of the United States and confirmed by the Senate. President Taylor was the territorial superintendent of district schools not because he was one of the Twelve Apostles but because he was elected to that position by the votes of the people. It takes the same routine and order in the case of one man as another whether he be Church officer, or Church member, infidel or heathen. The pretext for the false charges made against the people of Utah, that they combine church and state, is that they elect their own friends to office; as any people with common sense would do, and as other people always do when they have the power. To give our rights of franchise and political life into the hands of our enemies is political suicide; an act which is neither regarded by the laws of God or our country, nor by reason and common

sense. To the contrary, it is our duty to uphold our rights, to save ourselves, to protect our interests and the interests of God's kingdom; and while we love our enemies not to love them better than our friends and the cause of human progress, which the Lord by revelation has laid upon our shoulders. We have the promise that if we are faithful to Him, He will confound our enemies. Has He not done so? Faithfulness to Him includes faithfulness in all the duties and callings of life, there is no exception to this rule. There is nothing outside the purview of God's care in the life of a true Saint. However mankind may divide up the whole duty of man into divisions and sub-divisions, call these by various names, and separate their functions and methods, all are one in the eyes of God, who made man's whole being, and not a portion of him alone, and who requires that we should love and serve Him with all our heart, with all our mind and with all our strength, in other words, that we should give Him all the affections of our heart, and devote all the intelligence of our mind and the strength of our body to His service and worship.

TOPICS OF THE TIMES.

BY THE EDITOR.

THE argument of Judge J. S. Black against the new Edmunds bill has excited considerable attention. He was listened to with profound and respectful attention. His eminence as a jurist, his past services as a statesman and his venerable appearance caused his words to have weight, and though some of the members of the committee on judiciary did not agree with him, still they did him the honor not to dispute his propositions.

The effect of his argument upon the Democrats has been very good. There are Democrats, as there are Latter-day Saints, who do not understand their own doctrines. For such the argument has been of service. It teaches them what they ought to know. This was illustrated by the remarks of some of them to me.

A Democrat, a member of the committee on judiciary, who had listened to the argument in the committee room, said to me the other day, "Those people have said nothing about that bill since Judge Black made his argument, and I don't think they will."

I asked him how he liked the argument.

"Oh," said he, "it is unanswerable; and after hearing it, I'll never vote for such a bill."

I was pleased at this reply, the more so because this gentleman had voted for the Edmunds bill that is now the law, and Judge Black's argument was directed against that law as much as against the new bill. If there were good reasons for voting against the latter, they applied with equally great force against the former.

But this man had been taught a lesson in true Democracy. Judge Black was the teacher. He is a rabbi among the Democrats. Many of them receive with respect the doctrines he teaches, who would not accept them from a less prominent teacher.

There was another Democratic member who had voted for the Edmunds bill that is now law, who spoke in high terms of the argument. He is another one who, from reading it, has got new light on the doctrines of his party. This is the case with many others.

The days are fast approaching concerning which the Prophet Joseph Smith often spoke. He taught the Elders that the time would come when the constitution of the United States would be treated with contempt and trampled upon as of no value. The argument of Judge Black is a call upon the rulers of the nation to halt and go no further in their inroad upon the constitution to strike down the Latter-day Saints.

But will he be listened to?

Not by the dominant party. His appeals and reasoning have but little or no effect upon them, in convincing them of the wrongfulness of their actions toward us. They sneer at the idea of the people of the territory of Utah having any rights which Congress must respect. The constitution protects the citizens of the states, they say, but the people of the territories are under their power to do with as they please. This power of Congress they do not question. The only questions they think of asking concerning a measure are, "How will it affect our party? Is this expedient? Is it popular?"

It is this assumption of power, not warranted by the constitution, on the part of Congress which alarms Judge Black and other thinking men. If Congress can do as it pleases with the people of Utah, what is to prevent similar treatment being extended to others, when the necessity may demand?

Our people in this territory are familiar with dams and the effect of mu-krat holes upon them. If a hole of this kind is made in a heavy dam, and the water begins to run there, it is not long until a perfect torrent is rushing through, and if not soon stopped the dam is washed away.

This is precisely the case in the treatment which Utah is receiving from Congress. By this action a hole is made in the constitution. Men pooh, pooh at it, and think nothing of it—it is so small; and then the end to be reached, they think, justifies the means. But a breach has been made. The waters of confusion and discord, of disorder and violence, are pouring through. The breach will inevitably grow larger, until, in the end, the entire constitution will be swept away, and outside of Zion, anarchy will reign supreme.

Zion has had mobs to contend with in the past. She has now trials of a different character to endure. They are the products of the same spirit, but in a different form. The Saints will be thoroughly tested. Step by step Zion will press forward; but at every step difficulties must be encountered and obstacles be overcome. There will be many times when it will seem as if all further progress had been arrested—as if an impenetrable mountain had arisen in the path. It has ever been so from the beginning of this work on the earth. But the Saints' extremity has been the Lord's opportunity. Deliverance has come, the obstacles have been removed, and progress has continued.

I was much impressed by a remark made to me lately by an eminent man. "It is very wonderful," said he, speaking of the Latter-day Saints, "that a colony of religious exiles in the heart of the continent should be contending to-day for precisely the same principles of liberty that the men of our American revolution battled for."

He could see our true position. It is the exact position that the Prophet Joseph Smith, in the spirit of prophecy, said we should occupy. He said that the day would come when it should devolve upon the people of this Church to uphold the constitution, and the liberty guaranteed by it, upon this continent. That is being literally fulfilled before our eyes. We are struggling to maintain its principles and to preserve its liberties. We are assailed in our own persons.

The constitution is being trampled upon in the attempts which are being made to reach and destroy us. It becomes, therefore, an act of self-preservation on our own part to save it.

We shall rescue and uphold it. The liberties it guarantees we shall preserve, not for ourselves alone but for all men. It may seem at some times as if we must go down, the odds against us will be so great. But the Lord is on our side. He never has deserted. He never will desert, His people. All that we have to do is to go about the business He has assigned us without being disturbed, and He will take care of us. We must borrow no trouble, but trust Him. And His peace will flow unto us like a river and His salvation will surround us.

THOUGHTLESSNESS.

BY E. F. P.

THOUGHTLESSNESS is a fault that many people are subject to. In fact, we all possess this failing to some extent. The results of this failing are many and various, and are among some of the worst and most harmful deeds that mankind commit. I will venture to say that more sorrow, trouble and death are brought about by this than by any other one cause.

How frequently it is the case that we bring upon ourselves the displeasure of God by doing things, through want of thought, that we know are wrong, such as taking His name in vain, breaking the Sabbath day, etc.!

How many times it occurs that people wrongfully injure the reputation of others by finding fault, backbiting and speaking evil of them! Yet many do this only through the lack of forethought.

How often it is that one hurts the feelings of another merely by a few words thoughtlessly spoken! And what a source of grief are those few words! When once uttered, they can be recalled no more. Lost treasures may be found, and the bird that has flown might again be captured; but words that have once passed our lips, like the fleeting moments of time, can never be regained! They are gone forever.

Think of the many who thoughtlessly waste the precious moments of youth in idleness and folly! But O, how such persons, when they come to reflect in after years, regret the time they have thus misspent! How they wish they could again have an opportunity to make use of the valuable hours they have wasted.

Again, how many there are who, not thinking what they are doing or what condemnation they are bringing upon themselves, persecute the Latter-day Saints! And they do this for no reason but that they have heard false reports which have been circulated about them by wicked men who have used their power and influence to arouse the indignation of the unthinking portion of mankind against the Saints, and cause them to commit acts of violence towards them. But what remorse of conscience these persons afterwards suffer! When, in their sober moments, they stop to reflect, they realize the folly of their wicked deeds. How willingly they would then give all they possessed if that sin could be blotted out, and the memory of their crime be eradicated! But it is then too late. Their record is made. They must suffer the penalty for persecuting the Lord's people.

These are some of the results of thoughtlessness. But they are not all, by any means. There are a great many rash deeds committed by people who do not think well before they act. It will be safe to say that nine-tenths of the accidents we hear of are caused by carelessness, or through the lack of thought on the part of some one or another. The numerous cases of boys, and men, too, being injured with fire-arms are mostly caused by carelessness or indifference. Often such accidents occur through the handling of these dangerous weapons by boys who are too thoughtless to be allowed to use such things.

The many wrongs committed, the evils that befall mankind and the great sufferings that are the consequence of a want of premeditation are too numerous to mention. Many shameful deeds are perpetrated by persons who justify themselves by saying they intended no harm but acted as they did thoughtlessly.

Now, the question arises, can this excuse be considered good? In my opinion it appears scarcely a reasonable one in many instances, although it may be accepted under some circumstances as fair.

Our Heavenly Father has blessed us with a power to think. Most persons have good reasoning faculties. But the fault is with ourselves. We fail to make good use of these God-given powers. When this is the case we should be held accountable for our actions.

The power to think has been bestowed upon us for an important object, and we should appreciate this blessing. We should put this talent to good use, perchance we may be deprived of it. Our words and actions should always be preceded with mature thought. The trouble is, generally, people do not spend enough time in thinking. Their actions and words are too much in proportion to their thoughts and reflections. They exercise their muscular powers to a far greater extent than they do their mental faculties.

But what can be done to remedy the many evils that occur through want of care and thought? It is not my belief that all the accidents that occur through this cause can be obviated. We are all imperfect beings. Every one is liable to make mistakes; and as long as we are in this condition we must expect accidents to happen, and sorrow, pain and trouble to exist. But it is within our power to diminish in the future the number of these accidents, and to lessen the amount of sorrow and trouble that we bring upon ourselves and others through carelessness.

To effect this we must learn to be more thoughtful and careful in all our actions and sayings. Rather let our thoughts overbalance our deeds than the reverse. It is better to think much and do and say but little than to always be talking and acting without first taking time to consider what the result of our words or deeds may be. Let us remember the proverb, "Be sure you are right: then go ahead."

Even in our joking we cannot be too careful in expressing ourselves, and in guarding our actions. Many things are done in jest that bring sorrow to ourselves and others.

It is not necessary that we depend upon our own experience only for training ourselves to think. We can profit by the experience of others. If a person happens to bring trouble upon himself or some one else through thoughtlessness we should take that as a warning, and remember to avoid falling into the same error ourselves.

By observing these few precautions much sin, sorrow, trouble and remorse might be avoided; and in our declining years, when we reflect upon our past life, we will not find so much to regret.

FRIENDSHIP.

LET us thank God for the shaping influence of friendship. There is not one of us, however poor or however insignificant he may be, who is not a better man than he could have been without the benign influences of some mutual affection. Not one of us who thinks he has been showering treasures of affection upon his friend, but has gained tenfold more from friendship than ever he gave. Not one of us has ever thought a kindly thought, or done a kindly deed for another, without by that very act benefiting himself as well as the other. "No man liveth unto himself;" every Christian is a link in the chain which binds the earth to the throne of God, and every single link is held in place by the help of every other link. If we have been thinking that the claims of friendship upon us are too heavy, it is time for us to acknowledge our mistake, and to own with humility how much we owe to our friends. Perhaps, some day, we may learn that that which is best in us has been shaped within us by the silent ministry of some unappreciated friend: perhaps our greatest blessing may yet prove to have been won, humanly speaking, through the obtrusive exhibition of the noble in another, and the unconscious molding of ourselves into the likeness of him whom we loved.

Nor should the duties which the shaping influence of friendship puts upon us be forgotten. Whether we intend it or not, those who love us are being modified in thought and speech and habit by that love. Much of what they will be depends upon what we are. Unfaithfulness on our part to our daily duties, abandonment of our higher ideals for others which the world esteems more practicable, any lowering of our moral or spiritual tone, may be reproduced to our sorrow and our shame in the lives of those who love us. Friendship demands that each friend shall make the most of himself. We shall not be worthy of being esteemed true friends if, through culpable neglect on our part, our friends fail to gain from us that culture which friendship with us ought to give. In such a failure, we shall be losers as well as they; for we cannot then gain from them that culture which their friendship would otherwise have given.

If we would be true friends, we must be faithful to the friendship of our Lord. If we love Christ, that love will shape us for good more than could any human love. The more we know and love His high humility and stainless purity, the more will these virtues be molded within us. So contemplating the vision of the Christ, the life of Christ will visibly work within our souls, changing us into His likeness. And His love for us—who shall separate us from that? "Shall tribulation, or distress, or persecution, or peril, or sword? . . . Nay, in all these things we are more than conquerors."—*Selected.*

REASON.—The privilege of reason, which renders man far more excellent than the inferior ranks of creatures, does also render him capable of giving an account of his actions; and as it is natural to conclude that he is the work of an Allwise Being, so it is reasonable to expect that he will be called to answer for the discharge or abuse of his great trust.

TRUTH and happiness inhabit a palace, into which none can enter but humble, sincere and constant lovers.

THE BOYS OF '76.

BY J. H. W.

WITH the battle of Lexington the war of the Revolution may be said to commence. Henceforth the colonies were united. Georgia no longer hesitated, but sent her delegates to the continental Congress. Resolutions were unanimously passed to provide for the defense of the country. But it was not till after the battle of Bunker Hill that the people favored independence. When the tidings of the battle arrived, Patrick Henry exclaimed: "This was needed to rouse the country to action." On the same day Congress appointed George Washington commander in chief of the colonial forces. On the day following it elected its four major-generals. From deference to Massachusetts, for the noble part she had taken, the first of these was Artemas Ward. The second was Charles Lee, the son of an English officer, the third was Philip Schuyler, of New York; the fourth was Israel Putnam, of Connecticut. Thus the country took up arms with only one general officer, who drew to himself the trust and love of the country.

Washington immediately accepted the position and wrote to his brother: "I bid adieu to every kind and domestic ease, and embark on a wide ocean, boundless in its prospect, and in which, perhaps, no safe harbor is to be found." Trumbull, the governor of Connecticut, wrote to him: "Now be strong and very courageous; may the God of the armies of Israel give you wisdom and fortitude and cover your head in the day of battle and danger." To this Washington replied: "The cause of our common country calls us both to an active and dangerous duty; divine Providence, which wisely orders the affairs of men, will enable us to discharge it with fidelity and success."

Such were the sentiments which animated the colonists in June, 1775. A year of discussion and anxiety followed, during which a remarkable pamphlet was published, entitled, "Common Sense." The writer, who embodied in words the vague longing of the people, mixed with crude notions of his own, was Thomas Paine, the son of an English Quaker, and, at that time, a little under forty years of age. In after years he became a profligate and a reviler of the scriptures, yet, at that time, his writings did much to prepare the American people for self-government.

However, it was not until June, 1776, that the colonists gave up the hope of reconciliation. At that time the Assembly of Virginia issued a famous circular entitled, "The Rights of Man." The leading principles which it taught were, that "government ought to be instituted for the benefit of the people; that freedom of speech and of the press should never be interfered with; and that religion can be directed only by reason and conviction, not by fraud or violence." A month later, July 4th, 1776, the continental Congress issued THE DECLARATION OF INDEPENDENCE. And for the support of this declaration they added: "With a firm reliance on the protection of DIVINE PROVIDENCE, we mutually pledge to each other, our lives, our fortunes and our sacred honor."

Thus the youthful nation, as it took its place among the powers of the world, proclaimed its faith in the truth and reality and unchangeableness of freedom, virtue and right. The heart of Jefferson, in writing the declaration, and of Congress in adopting it, beat for all humanity. The assertion of right was made for all nations and for all coming generations. It was addressed to all mankind and was destined to make the

circuit of the world. As it passed by the despotic countries of Europe, and the astonished people read with mingled surprise and joy, that "all men are created equal," and have an equal right to life, liberty and the pursuit of happiness, they started as from the sleep of years; like those, who have been exiles from their native land from childhood, start up when they suddenly hear the dimly remembered accents of their mother tongue.

When the news of the declaration of independence reached England the spirit of the nobility was vehement against the Americans. Had the decision of the conflict hung on the strength of armies alone, the colonists could not have gained the victory; but it involved the interests of Europe's toiling millions, and brought into action ideas which had hitherto no opportunity for expression, and forces which until then had no sphere of action. The principles that gave life to the new institutions pervaded history like a prophecy, and seemed like the realizing of the golden age of which the poets dreamed. The most profound thinkers and most intense lovers of the race saw in America's future an opportunity for man's higher development; the spiritual-minded saw in the history and circumstances of America the wonder-working and controlling hand of Providence.

The history of the military campaigns of 1776 and 1777, are too well known to need repetition here. The Americans were beaten in every attack made upon them, from the battle of Bunker Hill, June 17, 1775, to the battle of Fort Mifflin, October 22, 1777. At Cambridge they had no powder, yet their courage and perseverance held out. They lost Long Island, New York, Fort Washington and more than three thousand men. They fled through New Jersey followed by the victorious English. The American army kept on dwindling and shrinking till it comprised scarcely seven thousand men, ill armed, unpaid, ill clad and unfed.

During those two years and four months the only battles, that were precursors of success and gave renewed hope and vigor to the patriot cause, were the brilliant successes at Trenton and Princeton.

It was the night before Christmas. The British lay waiting for the Delaware river to freeze over, that they might again pursue Washington and his little band. Meanwhile the Americans collected all the boats up and down the river for seventy miles. After dark they commenced to cross the river. The night was dark and tempestuous, and the weather so intensely cold that two of the soldiers were frozen to death. Yet amidst the floating ice and gusts of wind they fearlessly rowed across the river. At day-break Christmas morning they attacked the astonished royalists. Three times as many prisoners were taken as the number of the American troops engaged. The Americans then recrossed the river taking the prisoners with them. A week later, Washington made another night march and surprised the British at Princeton, capturing prisoners and making good his escape.

These exploits, inconsiderable as they may seem, greatly raised the spirits of the American people. When triumphs like these were possible, under circumstances so discouraging, there was no need to despair.

Though the British advanced on Philadelphia and took possession of it, still there was a feeling of insecurity in the British army. They knew not what moment they might be attacked.

Notwithstanding these successes many of the American officers left the army in disgust. The nation could not pay her soldiers and made no promise of future indemnity. The

British had full possession of New York, and were rioting and feasting at Philadelphia. Meanwhile Washington with his little army had retreated to a secluded place among the Pennsylvania hills, which was known by the name of Valley Forge.

As the men moved toward the spot selected for their winter resting-place, they had no clothes to cover their nakedness, blankets to lie on, nor tents to sleep under. For the want of shoes, their marches through frost and snow might be traced by the blood from their feet, and they were almost as often without provisions as with them.

An extract from one of Washington's letters to Congress may not be out of place: "We have this day no less than two thousand eight hundred and ninety-eight men unfit for duty, because they are barefoot or otherwise naked. Our whole strength in continental troops amounts to no more than eight thousand two hundred men. Since the fourth instant, owing to hardships and exposures, our numbers have decreased nearly two thousand men. Numbers are obliged to sit all night by the fires; or sleep on a cold, bleak hill, under frost and snow, without clothes or blankets."

All this time the British soldiers in Philadelphia were well provided for; the officers were living in luxury at the expense of the inhabitants. The days were spent in pastime, the nights in entertainments.

It was at this period of the war—the darkest through which the nation ever passed—that the following incident occurred. It was observed that each day after Washington had visited the hospital tents and administered to the sick whatever necessities or comforts he had in his power to bestow, he retired into the forest at some distance from the camp. Curiosity prompted an individual, named Isaac Pitts, to follow him. There, at the foot of a large tree, with head uncovered, kneeling in the snow, was seen the commander-in-chief of the American armies, engaged in prayer before God. With an anxious and burdened mind—a mind conscious of its need of divine support and consolation—Washington went and rolled those mighty burdens—too heavy for him to bear unaided—upon the arm of Omnipotence. Isaac Pitts related what he had seen and heard, and on a subsequent day at least three persons beheld the venerated "father of his country," at prayer before his God.

It is recorded in Matthew vi., 6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret shall reward thee openly." May we not believe that the high moral courage which dared greater perils than the whistling of bullets; that will of mighty strength which having chosen the right, though unpopular, never deviated from it; that calm self-command, which bore up under the greatest reverses and still preserved its equanimity amidst the taunts of enemies and censure of friends—may we not believe that these things were among the open rewards of secret prayer?

From that time forward success seems to have attended the American arms. Meanwhile the tidings of American heroism and suffering had reached the old world and thrilled the hearts of the lovers of liberty in Europe. Prominent among these was the Marquis de la Fayette, a young French nobleman, then scarcely nineteen years of age, who offered to serve in the American army, without pension or allowance. The king of France dreaded the growth of civil and political liberty; yet he could not withstand the temptation to wreak a terrible vengeance on England for having wrested Canada from his

grasp. He sent a fleet and army to America, which greatly aided the cause of Independence. Thus did the rage of wicked men further the designs of Providence.

While Washington was still hemmed in among the hills of Pennsylvania, the British general, Burgoyne, had marched from Canada into the heart of New England. At his approach every man took down his musket from the wall and hurried to the front. Little discipline had they, but a resolute purpose and a sure aim. Difficulties thickened around the fated army. At length, Burgoyne found himself at Saratoga. It was now October. Heavy rains fell. Provisions were growing scanty. Gradually it became evident that the British were surrounded. Night and day a circle of fire encompassed them. Burgoyne called his officers together. There was but one thing to do and it was done. The British army surrendered. Nearly six thousand brave men, in sorrow and in shame, laid down their arms. The men who took them were mere peasants. No two of them were dressed alike. These grotesque American warriors behaved towards their conquered enemies with true nobility. General Gates, the American commander, kept his men strictly within their lines, that they might not witness the piling of the British arms. No taunt was offered, no look of disrespect was directed against the fallen. All were mute in astonishment and pity.

One of the saddest incidents of the war, was the tragic fate of Major Andre. The Americans had a strong fortress at West Point, on the Hudson river. The English desired to obtain this place, as its possession would give them command of the Hudson river, up which their ships might sail more than a hundred miles. But that fort, sitting impreguably on rocks, two hundred feet above the river, was hard to win. Benedict Arnold, a proud and ambitious American officer, was in command of this post. Loving money more than duty, he determined to sell this fortress to the English. He opened negotiations with Sir Henry Clinton, then in command of the English at New York, who sent Major Andre to arrange the terms of the transfer.

At midnight Major Andre landed from a British ship at a lonely place, where Arnold awaited him. Their conference lasted so long, that it was deemed unsafe for Andre to return to the ship. It was determined that the next night he should attempt, in disguise, to reach New York by land. The pass given to him by Arnold, permitted him to go through the American lines. His danger might now be considered at an end, and, under cover of the darkness, he rode cheerfully on his lonely journey, till he came to a small stream. Thick woods on each side made the darkness still more gloomy. Suddenly three men stepped from among the trees and ordered him to halt. Thinking them to be friends, he told them he was a British officer on very important business. Alas for Andre! they were Americans. Andre was searched, and in his boots were discovered Arnold's drawings of West Point. The men knew then that he was a spy. He vainly offered them a large sum of money, but the men nobly refused to sell their liberty and their country for gold. Andre was tried, condemned, and, ten days after, executed.

His death caused deep sensation throughout the army and England. Men in England began to inquire into the causes of this terrible, fratricidal war.

While the British general, Clinton, was holding New York, Lord Cornwallis was fortifying himself in Yorktown, Virginia. The French fleet sailed for the Chesapeake bay, and Washington decided to act in concert with the French, and lay siege to Yorktown. The bombarding was carried on with extra-

ordinary energy. In a few days the defenses lay in utter ruins. Cornwallis determined to evacuate Yorktown and join Clinton at New York. One night he began to embark his men in order to cross the York river and set out on his desperate march. A violent storm arose and scattered his boats. All hope was now at an end. In about a fortnight from the opening of the siege, the British army, eight thousand strong, laid down its arms.

Well might the colonists rejoice for their long and bitter struggle was about to close. Eight years had passed since the first blood was shed at Lexington. The representatives of the English people had learned the causes of the American revolution, and refused to continue the fratricidal war. The independence of the United States was acknowledged and the British forces were withdrawn.

On the 30th of November, 1782, a treaty of peace was signed at Versailles, between the commissioners, Benjamin Franklin, John Adams and John Jay, appointed by the Congress of the United States and those of Great Britain. The treaty was not a compact imposed by force, but a perpetual settlement of all that had been called in question. By doing this act of justice to her former colonies, England rescued her own liberties from imminent danger, and gave a pledge of liberty to her other dependencies. That selfish colonial policy, which had led to the cruel and unnatural war, was laid aside forever. Great Britain was henceforth the mother of nations—the great colonizing power—destined to found colonies in every quarter of the globe, and sow the islands of the ocean with the seeds of freedom.

For the United States, the war which began on Lexington Green, ended with the independence and possession of a country, which has increased till it is now thirty times larger than the parent state.

"The boys of '76" had fought their last battle. December 4th, 1783, Washington came to disband the army. Many of the soldiers had been home by permission. They now came to bid farewell to their commander-in-chief, and then return to their great work of building a nation. Washington and his soldiers met for the last time. No more beating of drums or roar of cannon; no more weary marches or the clash of arms. They had fought side by side, and the memories of those conflicts could never be effaced. Washington said: "With a heart full of love and gratitude, I now take leave of you, most devoutly wishing, that your latter days may be as prosperous and happy, as your former ones have been glorious and honorable."

The officers then took his hand. There were tears upon his cheek, and the officers felt a choking in their throats. They passed out of doors down to the ferry. Washington stepped into a boat, took off his hat and waved a farewell. The oars of the rowers soon bore him from New York to the New Jersey side.

At noon on the 20th of December, he stood in the old hall of the state house at Annapolis, in the presence of the Congress, which had called him from his quiet home eight years before, to take command of the armies of the United States. Now he was to resign it.

He said: "I commend the interests of our country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping. Having finished the work assigned me, and bidding an affectionate farewell to this august body, under whose order I have so long acted, I here offer my commission and take leave of all employments of public life."

Thus did Washington gladly return to his home on the Potomac. The simple grandeur of his character was now revealed beyond the possibility of misconception. Afterwards he was twice elected president; yet never abused the trust reposed in him. There were many who would have made him king. He trampled on their offer, and went back to his fields of corn and quiet haunts at Mount Vernon. The grandest act of his public life was to give up power; the most magnanimous deed of his private life, was to liberate his slaves.

During the Revolution most of the states had adopted written codes or constitutions on which all their civil laws were based. They were virtually, at that time, thirteen independent states. Congress had but little authority; could not enforce laws or collect taxes. A general constitution was needed, which would fuse them into one nationality, and control their conflicting interests.

In 1787, fifty-five delegates met in Philadelphia. They came together to devise means for perpetuating the liberty they had so dearly won. Washington was appointed to preside over the Convention; Thomas Jefferson, Patrick Henry, Alexander Hamilton and many other wise men were there. Benjamin Franklin brought to this—his latest and greatest task—the ripe experience of eighty-two years. There were many perplexing questions to be settled. Some of the states were large, others small: ought the small ones to have equal voice in the government with the large ones? They decided that Congress should consist of a Senate and House of Representatives—two senators from each state, no matter what its size or number of population; but the representatives were to be elected according to population. For four months the delegates discussed the momentous issues that came before them. They sat with closed doors; the world will never know how wise or foolish, how eloquent or angry were their words. At one time it seemed impossible to reconcile their differences. Benjamin Franklin proposed that the blessing of God should be asked upon their labors. From that time forward, prayer was offered each morning, and greater unanimity prevailed in counsel. A spirit of concession was manifest, and a willingness to give up their private interests for the general good. Thus did the Spirit of God act on the hearts of the founders of this nation.

At length they embodied their labors in a written constitution, which, by a vote of the people, became, in 1789, the supreme law of the land. With few amendments the original constitution remains in full force now, receiving, as it increases in age, the growing reverence of right minded people.

Washington was the first president. He took the oath of office April 30th, 1789, in the presence of a vast multitude. He served eight years, and then retired again to Mount Vernon, where he died in the sixty-eighth year of his age, December 15, 1799. His countrymen mourned him with a sorrow, sincere and deep. Their reverence for him has not diminished with the progress of the years. To this day the steamers, which ply upon the Potomac, strike mournful notes as they sweep past Mount Vernon, where Washington spent the happiest years of his life, and where he now reposes.

THE growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, APRIL 1, 1883.

EDITORIAL THOUGHTS.



ONE of the most desirable traits in a man's or woman's character is punctuality. The word covers a great deal of ground. We call a man punctual when he keeps an appointment at a given minute or hour; and this is the most common use of the word. But it really means much more than this. A man is punctual who, whenever he gives his word, keeps it, who never neglects to fulfil his promise at the time and in the way he has said he would. The punctual man, therefore, is the truthful man; while the man who is unpunctual is apt to mislead and perhaps deceive others, and is guilty of conduct closely akin to untruthfulness.

Punctuality is a virtue that every juvenile should cultivate. Much of the success and happiness of life depends upon its observance. Boys and girls who are punctual are sure to secure confidence. People learn to rely upon them. They trust them. They always have good credit. If they wish to obtain a favor, their character for punctuality secures it for them. If they are in a position where it is necessary for them to borrow, their punctuality is trusted, and they get what they want. And it is frequently in what are called small things that this quality is best shown. Certainly it is in such things that it should be cultivated.

One form of this virtue is shown in the answering of letters. In this respect many otherwise very worthy people are neglectful. They are neither punctual nor courteous. They receive letters of love, letters of friendship, letters of business, letters of inquiry; but instead of answering them when they are received, they lay them aside till some other time, which they think will be more convenient, and they are perhaps never answered. Such conduct is not only unpunctual, it is rude: it is very bad manners, and is a lack of good breeding. Of course there may be times when other pressing business may prevent the most punctual people from answering letters. Under such circumstances such neglect can be excused. But, as a rule, the best time to answer a letter is immediately upon its receipt, or as soon thereafter as possible. The one who receives it has the spirit of it then, and usually can better answer it then than at any other time. If it be put off, every day that passes makes it more difficult to do, until it is forgotten altogether, in which event the writer feels slighted and perhaps offended. Not only does the writer feel that he has been shabbily treated; but the one who has failed to reply feels ashamed and condemned at his own neglect.

One of the most punctual men we ever knew was President Young. Yet he was a busy man. But he was punctual at his meetings. He was punctual at his meals. However crowded he might be he did not feel that it was proper to keep others, not even his family, waiting for him. His family met for prayers at a certain time of an evening, he

would break away from the most engrossing business, from the most interesting conversation, to be punctual at family prayers; he would not even keep his children waiting for him.

Children, be advised by us: make it your aim to be punctual.

When you make an appointment, keep it. You can spend your own time, but you have no right to spend the time of others in making them wait for you.

When you make a promise do not let it fail, without making proper explanation.

If you borrow, return that which you borrow in the way and at the time you say you will.

Make your word as good as your bond, so that all who know you will trust you.

When you receive a letter that requires an answer, be sure and reply to it as quickly as you can.

Avoid procrastination.

Do not put off a duty because there may be something unpleasant connected with it. Putting it off will not help you, it will only increase the difficulty.

Suppose you were in a position to need information, and you were to address a civil inquiry to a person whom you knew could give it to you, would you not think him unkind and ill-mannered if instead of replying to you, he were to turn on his heel and leave you in silence? Or, if you had a relative or friend whom you loved, and you were to put yourself to the trouble of making him a visit, what would you think if, when you had spoken words of love and affection to him, he were to turn his back on you and make no reply?

Would this be any worse conduct than to neglect to reply to kind and loving letters, or to any letters requiring an answer?

LEARN TO OBSERVE.

MOST young people have great respect for men of science, and are apt to think that it is impossible that they can ever know as much as Doctor or Professor So-and-so. All the persons whose knowledge you wonder at were once as ignorant as any boy or girl who reads this. If any of you desire to become learned about natural things—the rocks, trees, animals and the like—you must learn to use your eyes, or make observations, as they are called. One of the most celebrated naturalists once said to us, in speaking of some of his discoveries, "All I had to do was to look and see how the thing was made."

Of course to make new discoveries, one must know what has been done before; and that can only be learned from books which record what others have done. Every boy and girl should observe and note down what he or she sees. Keeping a record of the thermometer will do much to fix a habit of accuracy and regularity. Note the first appearance of snow-falls, and their depth. The first appearance of swallows and wrens, the blossoming of the early trees and shrubs, should be recorded each year. These show the comparative earliness of Spring; and how interesting it would be to look over the notes for many years! Those who begin by carefully observing such common things, will soon wish to know something more about them. It is a beautiful thing concerning the study of nature in any form, that the knowledge we receive only prepares us for receiving more. The fountain is inexhaustible.

Selected.



INDIANS ATTACKING THE UNITED STATES MAIL COACH. (See page 106.)

A THRILLING SCENE.

THERE was a time in the early history of this western country when it was very unsafe for small companies of emigrants to attempt to cross the plains, for the Indians were quite numerous and very hostile. Many "pale-faces" have been massacred in the days of ox-teams and hand-carts while slowly wending their way across that barren, uninhabited country between the Missouri River and the Great Basin. Our cut presents a thrilling scene, the Indians attacking the U. S. mail coach. The soldiers, who have been stationed on the coach to guard the mail and passengers, seem, however, to be pretty well prepared for their pursuers.

The Saints in their travels across the plains always formed in large companies, so that in case of an attack by the red men they could better protect themselves, but they were never, in all their journeyings to and from Florence, molested by the savages. This is perhaps due to the fact that from the organization of the Church until the present it has been the teaching and practice of our leaders to treat the savages justly, kindly and as human beings should be treated. Our American government has, unfortunately, pursued a policy almost the very opposite to this. Even in the halls of Congress it has been said that the best way to deal with the Indian question was to exterminate the whole race.

An example of the injustice which has generally been exhibited towards this dusky nation occurred in the early days of overland travel: a few miles below Fort Laramie several thousand Sioux Indians were encamped awaiting the annuities which had been promised them by the government. A company of emigrants on the way to California happened to pass them, and in so doing permitted a feeble old cow to remain behind. The Indians, finding this animal, and being short of food, killed and ate her. Shortly afterwards the emigrants sent back for the disabled critter, and being unable to find her, accused the savages of theft, urging the commander of Fort Laramie to punish them for it. A detachment of twenty-five men under one Lieutenant Gratton was sent to the Indian camp. They there demanded the delivery of the party or parties who had killed the cow. The chief offered to pay the full value of the animal, but stoutly refused to deliver up any of his band. The lieutenant would not accept of anything less than the offenders themselves, and the chief still refusing to yield, the officer ordered his men to fire at him. The latter was wounded, but before the smoke of the soldiers' guns had passed away, they all lay dead on the ground, the savages having wreaked a terrible vengeance on them.

The Sioux realizing that this deed would rouse the anger of the government immediately began to prepare to defend themselves. They went and broke up the agency taking what things they desired. A war ensued. General Harney led the U. S. troops, and whenever he gained the victory in war with the Indians he indiscriminately slaughtered men, women and children. He thus received the name of "squaw-killing Harney."

It has been the experience of those who have had any dealings with the Indians that they are invariably true to their friends, but the person who dares to arouse their ire is in danger of his life.

It is pleasing to note that many of these untutored beings are now beginning to forsake their degrading and wicked habits. There is an inclination among them to reform. The Spirit of God is being poured out upon them, and the results of its hallowed influence are apparent. The day is not far distant when through God's servants the Lamanites will be

brought into the Church, and the promise made to their fathers—that they should become a white and delightful people—will be fulfilled upon their heads.

HISTORY OF THE CHURCH.

(Continued from page 92.)

THE volunteers, as soon as the treaty was effected, were disbanded, and they made preparations to vacate the city. Some went up the river, others down, while a few crossed over to Iowa as fast as they could. About 3 o'clock, on the 17th of September, the mob forces, numbering over fifteen hundred, marched into the city. They camped at the foot of the hill near Parley Street. Speeches were made to them, and some of them screamed and yelled like savages. The chairman of the Quincy committee took possession of the keys of the temple; but the mob paid no attention to the treaty, and the Quincy committee, had they been so disposed, had not the force to compel them to regard it. No sooner had they encamped than a company was dispatched to search the wagons that were on the bank of the river, and they took all the guns and pistols they could find. The houses of Brothers Fullmer and Heywood were entered, and everything in the shape of arms and ammunition was seized, and their families threatened. Parties of armed men roamed around town ordering families to leave at short notice. Even the sick were treated with cruelty, and families were molested while burying their dead. The mob went through the temple, up to the dome of the tower, and rung the bell, yelling and shouting, some of them inquiring, "Who is the keeper of the Lord's house now?" A preacher, who was in the mob, ascended the top of the tower, and proclaimed with a loud voice, "Peace! Peace! Peace, to the inhabitants of the earth, now the Mormons are driven!"

The mob forces held their headquarters at the temple. They established a sort of a court at which the right of several of the inhabitants, who were not "Mormons," to citizenship was tried. Some of these people, with their families, were ordered forth in two hours. This mob company went from house to house plundering cow-yards, pig-pens, hen-roosts, bee-stands, bursting open trunks and chests, and taking everything they wanted without stopping to inquire whether the plunder belonged to the "Mormons" or not. Several of the Saints were seized by the mob and baptized in the river, those engaged in sousing the brethren used the most blasphemous language, while their companions stood swearing and yelling on the bank. Brothers Charles Lambert, Daniel Davis, Silas Condit and some others were thus treated. They seized Colonel C. M. Johnson, led him to the temple, tried him by court-martial and passed sentence of death upon him; but they disagreed about the manner of his execution, and, finally ordered him to leave the city.

W. E. Clifford, in alluding to what had occurred in Nauvoo, wrote: "When the mob marched into and took possession of Nauvoo, I proceeded to Burlington. I returned to Montrose in ten days, and remained two weeks, not being permitted to enter Nauvoo. I find cases of suffering and destitution at which I shudder. The poor, the sick and the infirm on the banks of the Mississippi; some with nothing but God's canopy for a shelter, no food but what they received at the hands of charity; and this, too, in a government that is called

republic, the constitution of which guarantees to every one his just and equal rights."

Several articles appeared in the St. Louis papers describing, in eloquent and heart-touching language, the condition of the Saints, on the banks of the Mississippi river. The St. Louis *Reveille* said they were literally starving under the open heavens, with not even a tent to cover them. Women and children, widows and orphans, the bed-ridden, age-stricken, and the toil-worn and pauper remnant of a large community; and that paper called upon the people to help them.

Their condition was doubtless truly wretched, and had it not been for a providential flight of quails in large flocks, they would have endured much greater suffering. But it seemed as though the Lord had special compassion for His people in their deep distress, and He sent them a supply of food, in the shape of quails which settled in such numbers about their tents and wagons that many caught them with their hands. The people praised God that in their persecutions, and wanderings in the wilderness, His goodness and mercy were manifested towards them as strikingly and in a similar manner to what they had been to the children of Israel while Moses was leading them on their dreary march through the wilderness to the Promised Land.

The arms which the mob took from the brethren's wagons were never returned to them. If there was a good rifle taken, some anti-"Mormon" would be sure to appropriate it to his own use, and if anything was left in its place, it would be a poor gun, of little or no value to anybody.

(To be Continued.)

A DROP OF BLOOD.

IF you prick your finger with a needle, and squeeze out a drop of blood and place it under the microscope, you will be astonished at what you see. You can hardly believe that a drop of blood contains so many curiosities. First you observe a whole lot of little reddish-looking bodies, and among these a number of larger transparent bodies, which look like minute splashes of light-colored jelly. It is about these jelly-like bodies I am going to talk with you. If you keep your eye on one of them, you see that it continually changes its form, and that it has a slow, crawling kind of motion; and, if you try to make a drawing of it on paper, your picture will never be twice alike. It puts out something from one side which looks like a foot; then it draws in this foot, and puts out another at the other side, as if trying to find a soft place to walk upon. Sometimes it puts out several of these feet at one time. This little jelly-splash appears to use its feet as we use ours, to walk with, though you see it gets on quite slowly and awkwardly. These little bodies have a very suitable name—*amoeba*, and the word means *changing*. This name was given to them, no doubt, because they are constantly changing their form. The *amoeba*, or blood-cell, is usually about one-twenty-five hundredth of an inch in breadth. Heat makes these *amoebæ*, or blood-cells move much quicker. That is the reason that when you have a fever your blood runs so rapidly. It is very interesting to watch them make their way among the yellowish-red cells which lie in rows all around them. Sometimes one of the *amoebæ* will clear a channel for itself right through a thick group of the others. It is enough to open any one's eyes to think of the thousands of these odd creatures that go hal-

creeping, half walking through one's veins. I do not say the *amoebæ* are alive, exactly; but they do possess the power of moving themselves along.

AN INDIAN LEGEND.

BY HAGOTH.

ON the face of the cliff in the vicinity of Pisias creek, near Alton, Ills., can be seen a number of figures of animals and other objects printed with a red pigment. These figures are supposed to have some hieroglyphic meaning.

At Alton is another large figure, representing a kind of dragon and known as the "*piasa*." The monster is represented as having wings, and there is a legend said to have been held by the Indians of this vicinity that this flying dragon once actually existed, and was addicted to the habit of carrying off numbers of the tribe to his eyrie among the rocks and devouring them at its leisure. Some celebrated chief dedicated himself to the work of killing the monster, and the picture was painted on the rock in commemoration of the occasion. The legend is related as follows:

"Many thousand moons before the arrival of the pale-faces, when the great megalonyx and mastodon, whose bones are now dug up, were still in this land of green prairies, the numerous and powerful nation of Illinois, inhabited the land which now bears their name, over the greater portion of which their hunting grounds extended. For many years they continued to increase in numbers and prosperity, and were deemed the bravest and most warlike of all the tribes of the great valley. At length, in their most populous districts, near the residence of their greatest chief, there appeared an enormous animal, part beast and part bird, which took up its abode on the rock and banqueted daily upon numbers of the people, whom it bore off in its immense talons. It was covered with scales of every possible color, and had a huge tail, with a blow of which it could shake the earth. From its head, which was like the head of a fox, with the beak of an eagle, projected immense horns, and its four feet were armed with powerful claws, in each of which it could carry a buffalo. The flapping of its enormous wings was like the roar of thunder, and when it dived into the river it threw the waves far up on the land. To this animal they gave the name of 'the bird of the *piasa*,' or bird of the evil spirit (according to some, the bird which devours men). In vain did the medicine men use all their power to drive away this fearful visitor. He would be satisfied with nothing but human flesh, and day by day the tribe diminished to feed his insatiable appetite. Whole villages were desolated, and consternation spread through all the tribe of the Illinois.

"At length, Owatoga, a chief, whose fame as a warrior extended even beyond the great lakes, separated himself from the rest of his tribe, fasted in solitude for the space of a whole moon, and prayed to the Great Spirit, the Master of life, that He would protect His children from the *piasa*. On the last night of his fast the Great Spirit appeared to him in a dream and directed him to select twenty of his warriors, each armed with a bow and pointed arrows, and conceal them in a designated spot. Near the place of their concealment another warrior was to stand in open view as a victim for the *piasa*, which they must shoot the instant he pounced on his prey. When the chief awakened in the morning he thanked the

Great Spirit, returned to his tribe and told his dream. The warriors were quickly selected and placed in ambush. Owatoga offered himself as the victim, willing to die for his tribe; and placing himself in open view of the bluff he soon saw the piasa perched on the cliff, eying his prey. Owatoga drew up his manly form to its utmost height, and, placing his feet firmly upon the earth, began to chant the death-song of a warrior. A moment after, the piasa rose in the air and swift as a thunderbolt darted down upon the chief. Scarcely had he reached his victim when every bow was sprung, and every arrow sped to the feather into his body. The piasa uttered a wild, fearful scream, that resounded far over the opposite side of the river, and expired.

"Owatoga was safe. Not an arrow, not even the talons of the bird had touched him, for the Master of life, in admiration of his noble deed, had held over him an invisible shield. The tribe now gave way to their wildest joy and held a great feast in honor of the event, and to commemorate it, painted the figure of the bird on the side of the rock on whose summit the chieftain stood."

The tradition connected with this rock existed among all the tribes of the west. No Indian ever passed up or down the river without discharging his arrow at the painting; and after the Indian became accustomed to fire-arms, bullets were substituted for arrows, and marks of ten thousand bullets are now seen on the cliff.

SUNDAY SCHOOLS.

BY W. J.

THE introduction of Sunday schools was a movement in the right direction. A well-organized, properly conducted Sunday school is a splendid institution. It is a benefit to the family, the community, the nation, and to the world. Its object is noble, and its tendency ennobling, and it really forms a part of the great plan of human redemption.

History informs us that Sunday schools originated in the Roman Catholic church. Cardinal Borromeo was the originator. In the fifteenth century, assisted by the priests of the cathedral of Milan, in Italy, he founded Sunday schools in that city; and those schools, it is understood, have continued in successful operation. It is also understood, that in recognition of this important fact, and to do honor to the originator of so beneficial an institution, the name of cardinal Borromeo is placed on the pedestal of a monument which was erected in front of the Unitarian church, Strand, London, England.

But the Roman Catholic church could not monopolize the Sunday school any more than it could the Latin Bible. The Lord reveals useful knowledge for the benefit of all His children who will accept of it. He selects individuals in different ages and countries, and uses them to bless their fellows. Some He raises up as the special benefactors of the youth in the age in which they live. Such a person was Robert Raikes, the originator of the Sunday school system in England, about a century ago. He was a printer and bookseller in the city of Gloucester. In that city he discovered that the young violated the law of God governing the Sabbath. A good deal of the nineteenth century exuberance and rowdiness of youth were exhibited at that time, on the public streets, on the Sabbath day, to the great annoyance of the religiously-inclined and the peace-loving. Raikes was

moved upon to adopt some plan which would result in greater respect for the Sabbath, more peace on that day for himself and his fellow-citizens, and which would reform the young people and make of them a better class of citizens. He conceived the idea of establishing a school on the Sabbath, into which he would gather the youngsters from the streets, and give them religious instruction. He leased a house, and hired a lady to teach the children who might attend the new and novel school. Success attended the well-meant effort. But what had Raikes done? He had become an innovator. Religionists were scandalized. They tried to suppress the school, on the ground that the scriptures did not authorize it, and, therefore, it was an ungodly institution, and not to be tolerated. The Sabbath was designed to be "a day of rest," but this innovator interfered with the "rest of the holy day," therefore, the school must not continue. Dissenting churches appealed to Raikes to stop these proceedings, but these appeals seemed to strengthen his determination to carry out his original design. More children needed instruction, and were ready to receive it. More school room was needed in which to accommodate them. Another house was engaged in another part of the city and this was soon filled with children, who were being instructed on the Sabbath day. The opposition to this work of love and salvation gradually ceased. Religionists stopped denouncing the benefactor of the young, who was working in the spirit of his Master, who said: "Suffer little children to come unto me, and forbid them not." They even united with him in his philanthropic efforts to educate and elevate the children of the poor of the city. Sunday schools increased in number, popularity and influence. But few years passed away before they were established in most of the larger cities in England, Scotland, Wales and Ireland. And the good work continued to roll on until America and the Protestant states of Europe enjoyed the benefit of the Sunday school.

One hundred years have passed away, and what do we find? What progress was made by Sunday schools during that period? A centenary convention was held in London, England, in the latter part of June, 1882. The Sunday schools of the world were there represented by delegates. At that convention it was reported that "there were at that time 4,000,000 scholars in the Sunday schools of England and Wales; 500,000 in Scotland; 400,000 in Ireland; 400,000 in the British colonies; about 500,000 attached to the Protestant churches of the continent; and 7,000,000 in the United States. In all about 13,000,000 of scholars." And this was the fruit of the seed sown by Robert Raikes only about a century before. What a blessing even one man can be to his race, if he will only labor faithfully in the right direction? He certainly will not lose his reward.

Now, a word about despised Utah. Thirty-six years ago this was a mountainous, an uncultivated, and a desert region, the home of the wolf and Indian, but uninhabited by the white race. To-day about 150,000 happy people dwell within its borders, and their hundreds of flourishing towns and cities, their beautiful residences, their substantial school buildings, their stately religious edifices, their fruitful orchards, their well-tilled farms, and their numerous flocks and herds, all attest their thrift, and give evidence of the battle they have so bravely fought in this arid and forbidding country; and upon the face of all is the unmistakable fact: God, their Father, has abundantly blessed their labors and their lands,

and He has prospered them exceedingly in all their efforts to build up a country and a people according to His revealed will. And the Sunday school interest has not been neglected. Utah stands well in this regard. A report dated December 31, 1879, though only a partial one, showed 265 Sunday schools, 4,998 officers and teachers, 30,768 pupils, and 17,908 books in libraries connected with those schools—and these belonging exclusively to the Latter-day Saints. To-day these numbers may be, and very likely are, increased to 300 schools, 6,000 officers and teachers, 35,000 pupils, and 24,000 books—not a bad showing for a people situated as we have been in these mountains! In what nation or distinctive people, outside the community styled Latter-day Saints, can one-third of the entire population be found engaged as officers and pupils in the Sunday school interest? This question deserves thought.

But the pupils of the Sunday schools of the Latter-day Saints have one great and glorious advantage, which is not enjoyed in any other Sunday school on earth. Much continuous labor is performed in other schools to train the young in the path of right, and this is highly commendable; but their officers know not the fulness of the everlasting gospel, neither do they possess the authority of heaven to teach the little truth they do enjoy. But the Lord has revealed unto the Church of Jesus Christ of Latter-day Saints the fulness of the gospel of salvation, and clothed its officers with divine authority to teach the principles thereof to every kindred, tongue, and people; and these officers labor faithfully in the Sunday schools of the Saints of God, teaching the young the road to exaltation and eternal lives in the celestial kingdom of our heavenly Father. This is, indeed, a glorious privilege for the youth of Zion, and a privilege which they cannot possibly value too highly. And we say to the young, *use* this invaluable privilege. Get all the benefits you can from it. Youth passes away. The stern and incessant labors of life will devolve upon you, and you need a good foundation laid in youth, to enable you to bear the burdens of riper years. Therefore, fill up the Sunday schools. Learn the heaven-revealed truths there taught by the spirit of inspiration. Partake of that spirit, and allow it to permeate your entire organization, and dwell there and preside in its seat of government, directing your whole earthly career. Obey its directions. Practice the holy principles taught in the Sunday schools and elsewhere, and you will become the men and women of whom your parents will be proud, whom the Priesthood will honor, and whom the Lord will delight to bless and use in the exercise of His mighty power, for the accomplishment of His glorious designs in this the dispensation of the fulness of times. May the blessings of heaven attend the Sunday schools of Zion! May the power of God rest down abundantly upon the faithful and continuous labors of the earnest male and female workers in those schools! And may all the choice blessings desired by those anxious workers, and designed by the councils on high, through their instrumentality and the agency of Sunday schools, rest down abundantly upon Israel's favored sons and daughters, throughout their ever-increasing generations, for ever and ever!

Our life is a warfare; and we ought not, while passing through it, to sleep without a sentinel, or march without a scout. He who neglects either of these precautions exposes himself to surprise, and to become a prey to the diligence and perseverance of his adversary.

THE REFORMERS.

WE will now pass by some of the less-important personages who lived and labored on this stage of action in the turbulent times of the reformation, and come to that man,

MARTIN LUTHER,

whose actions in this great religious struggle immortalized his name. He was born on the 10th of November, 1483, at Eisleben, a town of Prussian Saxony. His parents were at the time of his birth quite poor, the father being compelled to labor very hard in the mines for the sustenance of himself and family. Through industry and economy their circumstances improved and when Martin was but six months old, the family moved to Mansfield. It was here that the future reformer first attended school. When not engaged at his studies he was compelled to sing from door to door in the neighboring villages—an employment then considered quite proper—to thereby gain something for the defrayal of his expenses at home and school. He pursued the same course when he was subsequently sent to the schools at Magdeburg and Eisleben.

The training which our hero received both at home and in school greatly assisted in his preparation for the arduous labors which he in after life performed. His father was very strict with him as he was the oldest child, and it was desired that he should be a worthy example to the younger children. At home he was often whipped for the merest trifle until the blood came; and at school he apparently fared no better, for it is stated that during one afternoon he received no less than fifteen thrashings. In the days of Martin's youth the slightest misstep was punished with the rod, that being deemed the best cure for the follies of youth. Martin's father undoubtedly loved him tenderly, as he often was seen carrying the lad in his arms to and from school; but his severity was due to the fact that he desired to make his son in every respect perfect.

While young Luther was going his rounds in Eisleben singing before the doors of the people, he attracted the attention of a rich lady, named Ursula Cotta. She rendered him valuable assistance as long as he remained in the neighborhood, or until he was eighteen years of age and prepared to enter the university of Erfurt. At this latter place he studied very diligently and graduated as master of arts in 1505.

During all his school days and even as a boy at home his mind had been inclined towards religious subjects. When a work on religion came into his hands he could not rest until he had digested its contents. The result of his investigations was that his heart was touched and he decided to devote his attention to spiritual things. In order to more fully carry out his desires he entered the Augustinian convent July 17th, 1505, and there subjected himself to such severe discipline that he very materially injured his health. So persistent was he in the study of the scriptures that in two years he was made a priest and in one year more became a religious professor in the university of Wittenberg.

It was during his monastic life that he was first led to doubt the practices and doctrines of the church of Rome. His mind was enlightened by the study of the scriptures, and he readily saw that what the Bible taught was contrary to the accepted doctrines of the Catholics. The doubts which had gained possession of his mind were turned into knowledge when he, in the year 1510, paid a visit to Rome, where he saw the worldly ambition of the pope and the infidelity of the clergy. Luther's religious soul was greatly shocked and he became miserable in reflecting on the wickedness of the great church.

In regard to this visit to Rome the great leader in after years remarked, "I would not for a hundred thousand florins have missed seeing Rome. I should always have felt an uneasy doubt whether I was not, after all, doing injustice to the pope. As it is, I am quite satisfied on the point."

Luther's career as a reformer may be said to have commenced at the time of this visit to the pope, although it was not until some years after that he proclaimed his belief in open defiance to the opinions of the Romish clergy. The teaching which aroused Luther and caused him to publicly denounce the shameful practices of the church was the sale of indulgences. The papal authorities were in need of some money to pay the expenses of the extravagant hirelings, as also to complete the church of St. Peter in Rome. His ecclesiastical highness, after having tried several methods finally adopted this plan of selling pardons. The idea that it was within the power of the church to forgive sin gradually grew into the belief that the pope could issue pardons of his own free will, which, being given to the faithful, exonerated them from the consequences of their transgressions. Not only did these written pardons release the culprit from condemnation for past sins, but some were also given, on the payment of a large sum of money, which would forgive any sins which might be committed in the future.

The principal vendor of these indulgences was one John Tetzel, a man who was better known because of his forwardness and wickedness than because of his good qualities. He traveled through the country, loudly proclaiming his business, and urging that,

"As soon as the gold in my box sounds
The soul of man into heaven bounds."

Devout men and women everywhere were disgusted with the actions of the loud-mouthed Tetzel. The evils of the system also soon became apparent, for the sale of these indulgences was a license to sin. If a person desired to commit an evil deed, all he had to do was to purchase a pardon, and then his absolution by the priest after the act was committed was certain.

No one perceived the corruptness of the system quicker than did Luther, nor was anyone more free in expressing his utter contempt for the same. As Tetzel in his travels came to Wittenberg, Luther openly denounced him in the strongest language, and even forbade the members of his flock from having anything to do with this false teacher. The indignation of the reformer knew no bounds, and on one occasion, when speaking about "Tetzel and his wares," he exclaimed, "God willing, I will beat a hole in his drum."

(To be Continued.)

SAGACITY OF ANTS.—When Dr. Franklin was in Paris, as he sat quietly and alone at his breakfast one morning, he saw a number of black ants busy with the contents of the sugar-bowl. He drove them away, but they returned. Again he dispersed them, but in a few minutes they were seen climbing from lump to lump as if nothing had happened. To try their ingenuity, he had the sugar-bowl suspended by a string from the ceiling. They endeavored to reach it by standing on each other's backs; several mounted in that manner and reached upwards, but in vain. After repeated attempts they went away, and he supposed they had given up the matter; but presently he saw them descending the string, and dropping down upon the lumps of sugar. They had scaled the walls, traversed the ceiling and found another road to the treasure.

ITEMS OF EXPERIENCE.

BY A. M. C.

(Continued from page 83.)

SHORTLY after the occurrence of the events before related I went to the small city of Hanover, situated in the same State, where a few members of the Church were residing. Some persons who had formerly belonged to the branch in this place had apostatized, and were very bitter in their denunciations of the gospel. I therefore found it a somewhat difficult task to uphold my religion in the face of all this opposition. I often went out to some lonely spot, where I could meditate and pray without interruption, and would there unburden myself before the Almighty; and by this means I gained strength to withstand the attacks of my enemies.

One day, Sister Lee, the lady with whom I was stopping, broke the handle of her willow basket, and I, under pretext of going to mend it, went some distance from the house into a dense willow patch. Seeking out a secluded spot, I commenced to pray as usual, when suddenly I experienced a strong inclination to go and visit a woman who was lying at the point of death. This woman and her husband were once faithful members of the Church but they had by some means become dissatisfied. I slowly and thoughtfully bent my steps towards the place where the sick woman lay. On arriving at her home I hesitated at the bottom of the stair which led to her room, and felt almost half inclined to not visit her. Finally I induced a sister of the Church who was living in the same house, to go and inquire if I would be admitted into the sick chamber. An affirmative answer being given I entered the room, and was greeted with the words, "I am very glad to see you, Brother C—; I have been praying to the Lord to send you to me." She expressed deep sorrow because of the apostasy of herself and husband. She also requested me to anoint her with consecrated oil and lay my hands upon her that she might recover. I did so, and promised her in the name of the Lord that if she would repent of her sins and turn unto the Lord she should recover. The husband also came into the room while I was there and seemed quite penitent. From the moment when she was blessed this woman began to recover, and was in a short time quite well. Both she and her husband subsequently reunited themselves with the Church and remained faithful members of the same. Thus did the Lord manifest His power through me, to the strengthening of my testimony and the increasing of my faith.

Shortly after the events above related I was released to return home, and in a few weeks was again in the valleys of the mountains.

SPIDERS.—There are in Ceylon spiders, with legs which would span an ordinary-sized breakfast-plate; and it seems to be now pretty well ascertained these creatures seize small birds and feast upon their blood. There are also such spiders known in Australia and Hindostan. Their webs are strong enough to entangle and hold the small birds; and one species weaves threads or rather cords, athwart the pathways, which once actually lifted Sir Emerson Tennent's hat off his head in riding. Small house-lizards are sometimes seized and devoured by these spiders.

Chapter for the Little Ones.

THE FISHERMAN.

IN the picture we see two little boys and a little girl in a boat. They are probably the children of some fisherman. Their father, after returning from a fishing trip, has given them permission to use his boat. They are trying to amuse themselves by rowing the boat along the shores of the sea, where the water is not very deep. These children having spent all their life near the water are not afraid of it like some children are who have been always kept away from the creeks and rivers. No doubt their father takes them with him sometimes when he goes out to fish, so that they can learn how to manage a boat and catch fish. He expects that when they grow up they will have to earn their living in the same way that he does now. That is by catching fish and selling them in order to buy what he needs to keep his family.

Perhaps some of our little readers do not know that men spend all their lives in fishing, and that it is the only means they have of getting a living. There are very few people in Utah who earn their living in this way. But in old countries, where the people are very numerous, a great many ways of getting a living are resorted to that would seem strange to some of our young boys and girls.

Many thousands of men and boys, who live near places where fish are plentiful, are engaged in catching them and preparing them for the market.

Some boys may think that a fisherman's life is a very pleasant one. They may imagine this because they find it finesport themselves to go with a hook and line to fish in the streams that flow near their homes. But it is quite different with the poor men who depend upon catching fish for a living. They are subject to many dangers that

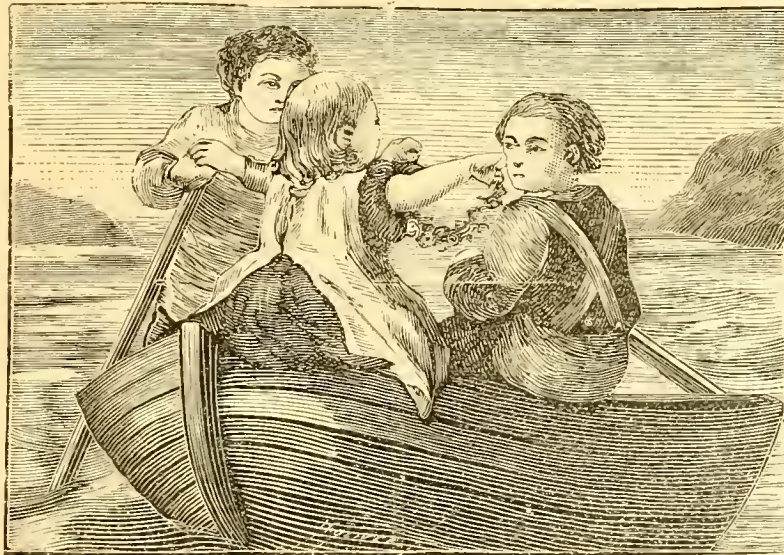
boys who go fishing in the small brooks, do not meet with. Often when the fishermen are out in their small boats a storm arises and causes many of their vessels to upset, and many of them lose their lives by it.

Sometimes the small boats of the fishermen are struck and broken to pieces by larger vessels, and the men in them are either killed or drowned in the sea.

The life of a fisherman is very perilous and uncertain. Many a fisherman's wife and children have had cause to mourn the loss of a husband and father who has been drowned while engaged in his labors to support his family.

The children of these valleys should feel thankful that they live here, far away from the dangers that attend those who have to make a living by

catching fish. They should also feel grateful to their Heavenly Father for bringing their parents here, where they can labor to support themselves and families without being subject to the dangers that many people in the world are. Here they can live in comfort, and can afford to give their children a fair education, and prepare



them to fill a better position in life than that of a fisherman.

BE GENTLE.

At school, at home, or on the street,
Where'er you go, with whom you meet,
Let pleasant smiles an index be
To a heart within from mischief free.

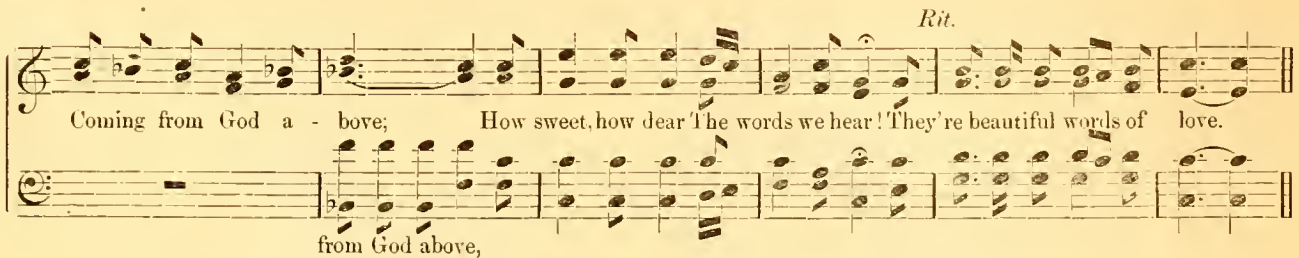
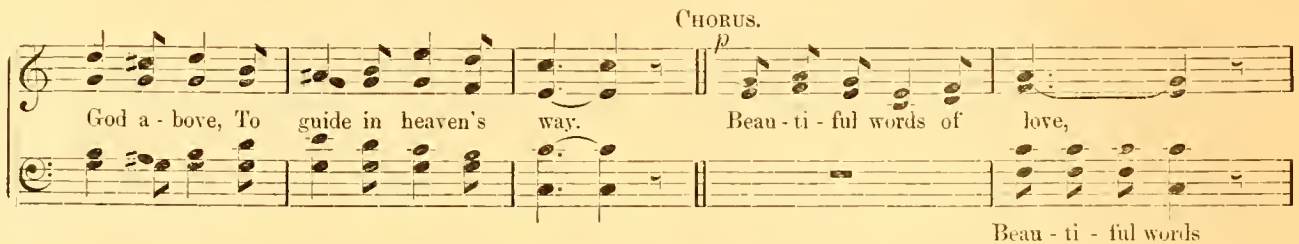
To mother's voice, with willing heart,
Give earnest heed; act well your part,
And never from its precepts stray,
In study, work or healthful play.

Deal gently with your playmates all,
And never from your lips let fall
An angry word; but e'er take heed
That mildness 'tends your ev'ry deed.

BEAUTIFUL WORDS OF LOVE.

WORDS BY J. L. TOWNSEND.

MUSIC BY E. F. PARRY.



They're from Apostles good and true,
Whose names we all revere,
Who daily teach us what to do
In words of love and cheer.

They're from the Prophets God inspires,
In counsels oft withstood,
Reproving all our ill desires,
Commending all that's good.

And from each chosen one that speaks
By aid the Spirit gives,
For ev'ry sphere of life it seeks
For every one that lives.

As gems of wisdom pure and bright,
That glow with lustrous ray,
We'll seek to gain these words of light
Their counsels to obey.

ALBUM LINES.

BY J. L. T.

When melancholy o'er thee brings
Its sad, despondent reign,
And deep despair with torture stings
The heart with many a pain;
Remember then to humbly kneel,
In frequent fervent prayer,
Till God, by grace He must reveal,
Has banished thy despair.

With heaven's sunshine in the heart,
Then rouse to noble zest,
While hope again inspires its part
Of faith within thy breast:
Till labor yields fruition sweet,
And happiness to prove,
That heaven still its grace shall mete
Thy sorrows to remove.

ENIGMA.

BY C. WARD.

I AM a word of four letters, which signifies a mark.
If spelled backwards, I am the plural name for a kind of
toy:
Transpose me, and I am transformed into useful vessels;
Again spell backwards, and I form a synonym for suppress;
If transposed once more I become a support.

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